

سُورَةُ الشُّوْرَى

Ash-Shoora

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزْرٍ

سُورَةُ الشُّورَى

Ayah 1



Muhsin Khan

Ha-Mim.

Ayah 2



Muhsin Khan

'Ain-Sin-Qaf. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings].

عسق حم [ha,meem a3yan-seen-qaaf] these letters in Arabic are called حُرُوفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all

speculations, there is something that does hold some weight.

This is supposed to be a humbling effect on the human being when he/she reads these letters and comes to terms that their knowledge is limited and ALLAH's knowledge is limitless. Amongst the Arab Jews and Christians were those who prided themselves on being educated. When the Prophet ﷺ recited **الم, حم** etc. this was baffling to the people.

He ﷺ is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was that he was unlettered. So, this is a proof in of itself that He

ﷺ was getting divine inspiration and not speaking from His ﷺ own desires.

Ayah 3

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

Muhsin Khan

Likewise Allah, the All-Mighty, the All-Wise inspires you (O Muhammad SAW) as (He inspired) those before you.

Nouman Ali Khan

That is how we have revealed to you and to those who came before you also. ALLAH The Ultimate Authority, The One full of wisdom.

Ayah 4

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Muhsin Khan

To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

Nouman Ali Khan

To Him alone belongs whatever is in the skies and the earth. And He is The ultimately high, The great.

Ayah 5

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ أَلَّ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Muhsin Khan

Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for

forgiveness for those on the earth, verily, Allah is the Oft-Forgiving, the Most Merciful.

Nouman Ali Khan

The skies are about to tear open from above themselves. While the angels are continuing to declare the perfection of their Master by praising Him. And they continue to ask for forgiveness for those on the earth. Know! That ALLAH, no doubt in fact, that He is The extremely forgiving, The always merciful.

Ayah 6

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Muhsin Khan

And as for those who take as Auliya' (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than Allah (as) protectors, and they worship them] Allah is Hafiz (Protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad SAW) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).

Nouman Ali Khan

And those that have taken besides Him as protectors, ALLAH is guarding them. [The disbelievers are taking protectors besides ALLAH when ALLAH is the one who guards their protectors]. You're not the disposer of their affairs. [You're not going to take care of their business for them].

Ayah 7

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا
وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

Muhsin Khan

And thus We have inspired unto you (O Muhammad SAW) a Quran (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allah and followed what Allah's Messenger SAW brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger SAW brought them).

Nouman Ali Khan

And that is how We have revealed to you an Arabic Quraan. So that you can warn the mother of all the

towns [Makkah] and whoever is around it. So that you may warn of the day of gathering in which there is no doubt whatsoever. A group will be in Paradise and a group will be in the flame.

In this ayah ALLAH calls Makkah the capital of the world. There is an opinion that Adam عليه السلام is the one who built the city of Makkah. It is incumbent on mankind to recognize that Makkah is the capital of the world from here on out.

Ayah 8

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Muhsin Khan

And if Allah had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zalimun (polytheists and wrong-doers, etc.) will have neither a Wali (protector) nor a helper.

Nouman Ali Khan

Had ALLAH wanted, HE would have made them one single nation. However, HE enters into HIS mercy whoever HE wants. And wrongdoers will friend no protective friend and no aid.

Ayah 9

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

Muhsin Khan

Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, etc.) besides Him? But Allah, He Alone is the Wali (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.

Nouman Ali Khan

Is it the case that they have taken besides ALLAH protective friends? ALLAH in fact, HE is the ultimate guardian/protector. HE is the one in fact that will give life to dead. And HE in fact is in complete control over all things.

Ayah 10

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

Muhsin Khan

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.

Nouman Ali Khan

And whatever matter you may have disagreed in with each other, its final verdict goes to ALLAH. That is ALLAH, in fact, my Master, upon whom alone I have relied and placed my trust and to HIM alone I turn back.

Before we saw how the individual is told to change his/her lifestyle and make it sincerely for the sake of ALLAH. Now we are seeing it at a collective level.

Ayah 11

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
الْأَنْعَامِ أَزْوَاجًا يَذُرُكُمْ فِيهِ لِيَصْطَفِيَ لَكُمْ مِنْهُمْ شَيْءٌ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿١١﴾

Muhsin Khan

The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

Nouman Ali Khan

The Creator of the skies and the earth. HE made spouses from out of yourselves. And out of cattle HE also made spouses. HE creates you and spreads you

out. Nothing is even close to being like HIM. And HE is the All-Hearing, The All-Seeing.

Ayah 12

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Muhsin Khan

To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.

Nouman Ali Khan

HE alone owns the keys to the vaults of the treasures of the skies and the earth. HE expands provision for whoever HE wants and constricts it on whoever HE wants. No doubt HE is completely knowledgeable about all things.

Ayah 13

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ
وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا
فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ
يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾

Muhsin Khan

He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun , is that to which you (O Muhammad SAW) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

Nouman Ali Khan

HE carved a way out for you from the religion. The same legacy that HE left Nuh with and the same We have revealed to you [Muhammed ﷺ]. And whatever We had given as a legacy to Ibraaheem, Musa, and Eesa so that you establish the religion and don't fall into division concerning it. It's a very big deal against the people of polytheism what your calling them to. ALLAH Himself chooses

towards HIM whoever HE wants. And HE guides towards Himself whoever turns back to HIM.

In this ayah there is a sequence of messengers. However, ALLAH breaks the chronological sequence of the messengers mentioned in the ayah to highlight the two universal messengers who were Noah عليه and Muhammed صلى الله عليه وسلم.

In old Arabic it is said "شَرَعَ الرَّجُلُ الْإِبِلَ" which means 'the man took the camel to drink water [at the river etc.] but didn't force it to drink.

شَارِعٌ [shaari'u3n] is a path that is carved out that leads to water [life].

From this word we get the word شَرِيعَةٌ [Islamic law]. With think of شَرِيعَةٌ as a source of life, but just like the camel, people can't be forced to take it. It's a choice at the end of the day.

Ayah 14

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفَقَضَىٰ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا
الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ



Muhsin Khan

And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurah (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allah's true religion Islam or the Quran).

Nouman Ali Khan

And they didn't fall into disagreement until knowledge had come to them out of the urge to rebel and dominate over the other. Had it not be for a verdict that has been passed way before from your Master until a given deadline, their matter would have already been decided among them. [They would have been judged already]. And no doubt those who were given the book in inheritance after them are in a doubt about it. [A doubt that continues to spread further doubt].

بَغْيٌ [bagh'yun] comes from the verb بَغَى [bagha] which is to break the rules so you can win and get ahead.

Ayah 15

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ
ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ
رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا
وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

Muhsin Khan

So unto this (religion of Islam, alone and this Quran) then invite (people) (O Muhammad SAW), and Istaqim [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Quran and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.

Nouman Ali Khan

Because these reasons exist, you should call/invite. And you keep on standing like the way you have been commanded. And don't you follow their empty vain desires. And say: "I have come to believe in what ALLAH has sent down from a magnificent book and I have been commanded to do justice among all you groups. ALLAH is our Master and yours. Our deeds we are responsible for and you are for your deeds. We are not here to make a case against you and you against us. May ALLAH cause union between us. And to HIM is the final return.

عَدْلٌ [a3d'lun] is open public undisputed justice.

Ayah 16

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ، حُجَّتُهُمْ دَاحِضَةٌ
عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ

Muhsin Khan

And those who dispute concerning Allah (His Religion of Islamic Monotheism, with which Muhammad SAW has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.

Nouman Ali Khan

And those who keep on debating about ALLAH even after the call has been responded to, their cases are all

wasteful as far as their Master is concerned. And they exclusively get anger heaped upon them and they are the ones who will have an intense punishment.

²⁸دَاحِضَةٌ [daahidhatun] comes from دَحَضَ [dahadha] which means ‘to have no good coming out of it’, ‘to be invalid/void’.

Ayah 17

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
قَرِيبٌ

Muhsin Khan

It is Allah Who has sent down the Book (the Quran) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

Nouman Ali Khan

ALLAH is in fact the one who sent down the book with purpose and sent down the scale, and what will give you any clue that perhaps the hour is near.

Ayah 18

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ
مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي
ضَلَالٍ بَعِيدٍ ﴿١٨﴾

Muhsin Khan

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

Nouman Ali Khan

Those who don't believe are trying to rush to the hour and those who believe are terrified from it and they know for a fact that it is the truth. Know for a fact, no doubt about it, those that are arguing based on doubt about the hour are in kind of misguidance that is far away.

يُمَارُونَ [yumaaroona] comes from the verb مَارَى [maaraa] which means 'to argue based on a doubt'.

Ayah 19

﴿١٩﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Muhsin Khan

Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

Nouman Ali Khan

ALLAH is subtle and caring to HIS slaves. HE provides whoever HE wants. And HE is The Ultimately Mighty, The Final Authority.

Ayah 20

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْلَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ
حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

Muhsin Khan

Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.

Nouman Ali Khan

Whoever was interested in the crop of the after life We will increase for him in his crop. And whoever wanted the crop of this world We will give him something from it. However, this kind of person will never have any good portion in the after life at all.

Ayah 21

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ
وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢١﴾

Muhsin Khan

Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zalimun (polytheists and wrong-doers), there is a painful torment.

Nouman Ali Khan

Do they have other partners at all that have carved a way out for them in the religion, the one that ALLAH didn't sanction at all? Had it not been the decisive verdict/word passed their matter would have already been judged among them. And no doubt wrong doers/evil doers are going to have exclusively for themselves painful punishment.

Ayah 22

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ
بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ
الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٢٢﴾

Muhsin Khan

You will see (on the Day of Resurrection), the Zalimun (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allah's Torment) will surely befall them, while those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).

Nouman Ali Khan

You will one day see wrong doers terrified because of what they have earned. It's going to come crashing down on them that day. And those who have believed and acted righteously, they are going to be in the beautiful gardens of Jannah. They are going to have whatever they want from their Master. That is the ultimate/great favour from ALLAH.

رَوْضَاتُ [raw'dhaatun] is the plural of رَوْضَةٌ [raw'dhatun] which means the special parts of the

gardens of Jannah that have water fountains and have special overwhelming colours of flowers etc.

Ayah 23

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ
اللَّهَ غَفُورٌ شَكُورٌ



Muhsin Khan

That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

Nouman Ali Khan

That is what ALLAH congratulates HIS slaves with, those have believed and who did good things.

Say: "I am not asking you for any kind of compensation except to show the courtesy and love that is based on close relation." And whoever earns a good deed, We will increase for him in goodness. Certainly ALLAH is extremely forgiving and extremely grateful/appreciative.

مَوَدَّة [mawad-datun] is extreme love. It is the hyperbolized form of the word **وُدٌّ** [wud-dun] 'love'. **اِقْتَرَفَ** [yaq'tarifu] comes from the verb **اِقْتَرَفَ** [iq'tarafa] which literally means 'to peel the scab of a wound', 'to earn something bad/disgusting'. This verb is usually used when talking about bad deeds but in this ayah it is used to talk about earning a good deed **حَسَنَةً** because this is barely a good deed and so small and barely qualified as a good deed.

Ayah 24

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ
 الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

Muhsin Khan

Or say they: "He has invented a lie against Allah?" If Allah willed, He could have sealed your heart (so that you forget all that you know of the Quran). And Allah wipes out falsehood, and establishes the truth (Islam) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).

Nouman Ali Khan

Are they saying that he is made up a lie against ALLAH? Had ALLAH wanted, HE would have placed a seal on your heart. And ALLAH erases/wipes out/annihilates falsehood and makes the truth known to be the truth and proves it by HIS words. No doubt HE is fully knowledgeable about the nature of chests.

Ayah 25

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا

تَفْعَلُونَ ﴿٢٥﴾

Muhsin Khan

And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.

Nouman Ali Khan

And HE is the one who accepts repentance from HIS slaves and HE overlooks so many criminal behaviours/ugly deeds and HE knows the things you are doing mindlessly. [The things that you don't even realize you are doing].

Ayah 26

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ؕ
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

Muhsin Khan

And He answers (the invocation of) those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

Nouman Ali Khan

And HE responds to those who believe and do good deeds. And HE gives them even more out of HIS favour. And disbelievers, they in fact, are going to have intense punishment.

Ayah 27

﴿٢٧﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ
مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

Muhsin Khan

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

Nouman Ali Khan

And had ALLAH expanded provisions for all HIS slaves [made everyone rich], they would have rebelled in the land. However, HE sends down [provision] in limits/restrictions whatever HE wants. Certainly in regards to HIS slaves HE has full news and is in full view.

Ayah 28

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ
الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

Muhsin Khan

And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wali (Helper, Supporter, Protector, etc.), Worthy of all Praise.

Nouman Ali Khan

And HE is the one who sends rain down in just the right amount even after they had lost all hope. And HE distributes HIS mercy. And HE is the protective guardian, the one who is praised in of Himself.

Ayah 29

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ
عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

Muhsin Khan

And among His Ayat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.

Nouman Ali Khan

And among HIS miraculous signs is the creation of the skies and the earth and whatever HE spread out in both of them of any kinds of beasts [i.e. birds, animals etc.]. And HE, on their gathering, whatever HE wants, is completely capable.

Ayah 30

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا
عَن كَثِيرٍ ۝۳۰

Muhsin Khan

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Quran Verse 35:45).

Nouman Ali Khan

And whatever thing hits you of any kind of calamity; it is because of what you have earned of your own hands. And HE over looks/pardons a lot.

Ayah 31

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا



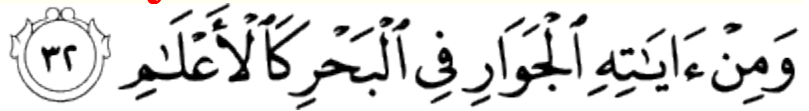
Muhsin Khan

And you cannot escape from Allah (i.e. His Punishment) in the earth, and besides Allah you have neither any Wali (guardian or a protector) nor any helper.

Nouman Ali Khan

And you're not going to be overpowering anybody in the land. And you're not going to find any protector or any aid against ALLAH.

Ayah 32



Muhsin Khan

And among His Signs are the ships, in the sea, like mountains.

Nouman Ali Khan

Among HIS miraculous signs are flowing sailing ships in the middle of the ocean that look like mountains.

أَعْلَامٌ [a3'laamun] tall mountains/flags.

Ayah 33

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ

صَبَّارٍ شَكُورٍ ﴿٣٣﴾

Muhsin Khan

If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

Nouman Ali Khan

If HE would want, HE could stop the winds from flowing and they would remain where they are on the back of the ocean. No doubt, in that, there are many miraculous lessons for all those who continually show patience and those who are extremely grateful.

Ayah 34

أَوْ يُوبِقَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾

Muhsin Khan

Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.

Nouman Ali Khan

Or HE could drown them because of what they earned. And HE overlooks/pardons a lot of things.

أَوْبَقَ [aw'baqa] 'to drown'

Ayah 35

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٥﴾

Muhsin Khan

And those who dispute (polytheists, etc. with Our Messenger Muhammad SAW) as regards Our Ayat (proofs, signs, verses, etc. of Islamic Monotheism) may know that there is no place of refuge for them (from Allah's punishment).

Nouman Ali Khan

And so that people who debate about our miraculous signs should come to know that they have no place they can hide.

Ayah 36

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمِنَّعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

Muhsin Khan

So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allah (Paradise) is better and more lasting for those who believe (in the Oneness of Allah Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs).

Nouman Ali Khan

Whatever you have been given is utilities of worldly life. Whatever ALLAH has is better and longer lasting for those who believed and those who completely relied on ALLAH.

This is a difficult ayah to internalize in our daily life. To come to terms that all the luxuries that we enjoy in this world whether they be family, money, house, food etc. is all going to come to an end and not last forever. We tend to forget this. However, we must realize this and not be deluded by the glitz and glamour of this world and realize that what ALLAH has in store for us is much better and will never come to an end. We must be diligent not to fall into temptations just because they are right in front of us now. If at the very moment those temptations appear and are easy to access and we remember ALLAH and know what HE has is better and avoid them, this will help us hold on and wait for the reward of ALLAH.

Ayah 37

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ

يَعْفُونَ ٣٧

And those who avoid the greater sins, and Al-Fawahish (illegal sexual intercourse, etc.), and when they are angry, they forgive

Nouman Ali Khan

And those who stayed away from the major sins, and multiple forms of shamelessness, and whenever they get angry they forgive.

فَوَاحِشٌ [fawaahishu] is all forms/types of shamelessness. It is the plural of **فَاحِشَةٌ** [faahishatun].

In this ayah ALLAH mentions those who stay away from the major sins. Then HE mentions all forms of shamelessness [fornication, adultery etc.] right after. If ALLAH didn't mention this it would be understood from the wording 'major sins' that this would include fornication, adultery, etc. However, ALLAH wants to put emphasis to make sure we watch out for this major sin. This is because it has so many layers and comes in multiple different forms.

Ayah 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ

Muhsin Khan

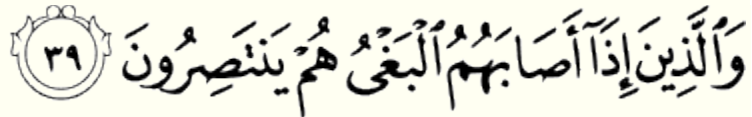
And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;

Nouman Ali Khan

And those who have responded to their Master and have established prayer and their matters are matters of mutual consultation among themselves. And from whatever We have provided for them, they spend.

ALLAH didn't say they spend money. HE left it open to mean that they spend in general. Maybe it's their money, time, youth, energy etc.

Ayah 39



Muhsin Khan

And those who, when an oppressive wrong is done to them, they take revenge.

Nouman Ali Khan

And the people when arrogant rebellion/a dominant force attacks them/hits them then they take revenge.

Ayah 40

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

Muhsin Khan

The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers, etc.).

Nouman Ali Khan

And the compensation of an evil act/crime done is an evil act just like it. Whoever looks over/pardons and tries to reconcile, then his reward is with ALLAH.

[The reward is so huge that it can only be described that it is something ALLAH will take care of].

No doubt ALLAH does not love those who do wrong/oppress.

Usually when good compensation is mentioned in the Quran, Jannah and its beauties are mentioned with it. However, this compensation is so huge that ALLAH just tells us it is something HE will deal with and take care of. This is the reward for forgiving someone even though you have the right to be mad.

Ayah 41

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ ﴿٤١﴾

Muhsin Khan

And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

Nouman Ali Khan

And the one who sought revenge after he was wronged. Those are the ones you cannot make a case against.

Ayah 42

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

Muhsin Khan

The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.

Nouman Ali Khan

A case should only be made against those who wrong people and they rebel in the land without justification/without right. Those are the ones who are going to have a painful punishment.

Ayah 43

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

Muhsin Khan

And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.

Nouman Ali Khan

And as for the person who can continue to be patient and forgive, truly that is one of the greatest accomplishments you can have.

عَزَمَ [a3z'mun] comes from the verb عَزَمَ [a3zama] which it 'to have high resolve/high aspirations'.

عَزَمُ الْأُمُورِ are the deeds of the highest calibre and aspirations.

Ayah 44

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا
الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ



Muhsin Khan

And whomsoever Allah sends astray, for him there is no Wali (protector) after Him. And you will see the Zalimun (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"

Nouman Ali Khan

And whoever ALLAH allows to be misled then you are not going to find any protective friend for him after HIM [ALLAH]. And you're going to see wrongdoers when they are looking at the punishment

saying: “Is there any path that leads to a way back?”[Out of hell-fire and back to the worldly life].

Ayah 45

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ
طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ
مُقِيمٍ



Muhsin Khan

And you will see them brought forward to it (Hell) made humble by disgrace , (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zalimun [i.e. Al-Kafirun (disbelievers in Allah, in His Oneness and in His Messenger SAW , polytheists, wrong-doers, etc.)] will be in a lasting torment.

Nouman Ali Khan

And you will watch them being presented before the fire full of humility, powerlessness, and awe based in weakness. They will be looking at it [the fire] with a fearful hidden eye. And then believers would then say:

“True losers are the ones who put themselves and their families into bankruptcy on the Day of Resurrection.”

You had better know that wrongdoers are going to be in permanent punishment.

Ayah 46

وَمَا كَانَتْ لَهُمْ مِّنْ أَوْلِيَآءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا
لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

Muhsin Khan

And they will have no Auliya' (protectors) to help them other than Allah. And he whom Allah sends astray, for him there is no way.

Nouman Ali Khan

And they won't have any aids that day to aid them other than ALLAH. And whoever ALLAH would mislead then they will have no way back whatsoever.

Ayah 47

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا
لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

Muhsin Khan

Answer the Call of your Lord (i.e. accept the Islamic Monotheism, O mankind, and jinns) before there comes from Allah a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

Nouman Ali Khan

Respond to your Master before a day arrives in which there is no cancelling/taking back. There is not going to be any place to resort to and take refuge on that day. And you won't find anybody to even ask about you. [Someone that will plead on your behalf].

لَجَأٌ إِلَى [laja'a ila] is to take refuge to somewhere.

نَكِيرٌ [nakeerun] is someone who will deny something and give you an alibi.

Ayah 48

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ
وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

Muhsin Khan

But if they turn away (O Muhammad SAW from the Islamic Monotheism, which you have brought to them). We have not sent you (O Muhammad SAW) as a Hafiz (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

Nouman Ali Khan

And then if they still ignore then We haven't sent you as a guardian over them. You just have to communicate the message. And No doubt when We make the human being taste some mercy especially from us, he becomes overwhelmed in happiness in it. And if any calamity strikes them because of what they have done themselves, then the human being becomes extremely ungrateful.

Ayah 49

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ
إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ﴿٤٩﴾

Muhsin Khan

To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

Nouman Ali Khan

ALLAH alone owns the kingdom of the skies and the earth. HE creates whatever HE wants. HE grants whoever HE wants daughters and HE grants whoever HE wants boys.

ALLAH mentions that HE gives the gift of providing people with daughters and sons. HE mentions daughters first to honour them. This is because they are a bigger gift from ALLAH.

Ayah 50

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ
قَدِيرٌ ﴿٥٠﴾

Muhsin Khan

Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.

Nouman Ali Khan

Or HE pairs them up, boys and girls. And whoever HE wants HE makes them barren [no able to have children]. Certainly HE knows everything and is in control over all things.

Ayah 51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ

يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

Muhsin Khan

It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

Nouman Ali Khan

It's not becoming of any human being to speak to ALLAH except by means of revelation or from behind a barrier or HE sends a messenger then HE reveals and inspires by HIS permission whatever HE

wants. Certainly ALLAH is All-High, and Full of Wisdom.

Ayah 52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

Muhsin Khan

And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism).

Nouman Ali Khan

And that is exactly how We have revealed to you a Rooh [Jib'reel or the Quran] from Our command. You had no clue what the book is and what faith is. However We have made it a light. We guide by means of this light whoever We want from out of Our slaves. Certainly are the one who guides people to a straight path.

The closest thing we have to an explanation for the word رُوح [Roohun] in the Quran is the word نُور [Noorun] ‘light’.

رُوح comes from the verb رَاَح [Raaha] which is ‘to be content, relaxed, at peace, pleased’.

Our Rooh was in perfect contentment originally because we were in the company of ALLAH when we bore witness that no one deserves to be worshipped but HIM. Our Rooh is not going to find rest unless with remember ALLAH and spiritually attach ourselves to HIM and eventually go back to HIM.

Ayah 53

صِرَاطِ اللَّهِ الَّذِي لَهُ، مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ إِلَٰهٌ إِلَٰهٌ تَصِيرُ

الْأُمُورُ ٥٣

Muhsin Khan

The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (for decision).

Nouman Ali Khan

The path of ALLAH. To whom alone belongs whatever is in the skies and whatever is in the earth.

And to ALLAH alone all matters/issues/decisions are going to be brought back.